

198 CANCELLATION OF CERTAIN GOVERNMENT ORDERS REGARDING THE
DISTRIBUTION OF DISCHARGED TEMPORARY EMPLOYEES, ETC.

[1st November 1932]

Noes—cont.

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|---|--|
| 10. Mr. J. A. Thorne. | 25. Mr. P. Bayappa Reddi. |
| 11. „ H. M. Hood. | 26. Rao Sahib V. Dharmalingam Pillai. |
| 12. „ R. Madanagopal Nayudu. | 27. Mr. Daniel Thomas. |
| 13. „ S. H. Slater. | 28. Rao Sahib P. Subrahmanyam Chetti. |
| 14. „ T. Sundara Rao Nayudu. | 29. „ C. Jayaram Nayudu. |
| 15. Khan Sahib Syed Tajuddin Sahib Bahadur. | 30. Mr. D. V. Narasimhaswami. |
| 16. Mr. M. D. T. Ranganatha Mudaliyar. | 31. Sriman M. G. Patnaik Mahasayo. |
| 17. „ K. P. Raman Menon. | 32. Mr. R. Foulkes. |
| 18. „ M. Devadasan. | 33. Rao Bahadur Sir A. P. Patro. |
| 19. Rao Sahib N. Siva Raj. | 34. Mr. C. Basu Dev. |
| 20. Mr. B. P. Sessa Reddi. | 35. Diwan Bahadur S. Ellappa Chetti-
yar. |
| 21. „ P. C. Moses. | 36. Mr. G. Sriramulu. |
| 22. „ P. V. Rajagopala Pillai. | 37. „ H. M. Jagannatham. |
| 23. „ V. G. Vasudeva Pillai. | 38. Rao Sahib V. I. Muniswami Pillai. |
| 24. „ C. Indriah. | 39. Rao Bahadur R. Srinivasan. |
| | 40. Mr. C. Krishnan. |

Neutral.

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| 1. Pandit Ganala Ramamurti. | 12. Mr. A. Rangantha Mudaliyar. |
| 2. Mr. K. Kesava Ramamurti. | 13. „ C. R. Parthasarathi Ayyangar. |
| 3. „ H. B. Ari Gowder. | 14. „ C. Satyanarayana Choudari. |
| 4. „ A. V. Bhanoji Rao. | 15. Rao Bahadur C. Natesa Mudaliyar. |
| 5. „ J. A. Davis. | 16. Khan Bahadur Yahya Ali Sahib Bahadur. |
| 6. Dr. P. Subbarayan. | 17. Mr. W. P. A. Scoundara Pandian. |
| 7. Mr. Yakub Hasan. | 18. „ G. R. Premayya. |
| 8. „ T. C. Srinivasa Ayyangar. | 19. „ G. Lakshmana Reddi. |
| 9. „ Sami Venkatachalam Chetti. | 20. S. M. K. Beyabani Sahib Bahadur. |
| 10. „ V. P. Narayanan Nambiyar. | |
| 11. „ M. A. Manikkavelu Nayakar. | |

Ayes 5.

Noes 40.

Neutral 20.

The resolution was lost.

(2) HONORIFIC PREFIX AND SUFFIX TO THE NAMES OF THE MEMBERS OF THE
VISWA BRAHMANA COMMUNITY.

Pandit GANALA RAMAMURTI:—“ Sir, under Standing Order 55 (3), I beg leave to move the resolution standing in the name of my esteemed friend, Mr. Mahmud Schamnad Sahib, *re.* the honorific prefix and suffix to the names of the members of the Viswa Brahmana community.”

The House signified its assent.

11-45
a.m.

* Pandit GANALA RAMAMURTI:—“ Mr. President, Sir, I rise to move the resolution standing in the name of my friend, Khan Bahadur Mahmud Schamnad Sahib Bahadur, viz.:—

‘ This Council recommends to Government that the names of the communities now recorded as Kammalans, Kammasalins and Thattans be hereafter entered in Government records as Viswa Brahmans with the suffix of “ Acharyar Avargal ” or “ Achar-yulu Garu ” to the names of the Tamil and Telugu members respectively and the honorific prefix of “ Brahma Sri ”

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instead of "M.R.Ry." according to the prevailing custom except in cases where a desire in writing is definitely expressed otherwise.'

" Sir, though I gave notices of cut motions to demand No. XXVII. Miscellaneous Departments, Reserved, Gazetteers, and Statistical Memoirs in the budget of 1931-32 and to demand No. XXVIII. Miscellaneous Departments, Transferred, Provincial Statistics, Registration of Births and Deaths in the budget of 1932-33, they were not reached and as a result of the same I could not place before you, Sir, the deplorable humiliation and hardship to which the members of my community are being subjected by the other caste-Hindu officials who are holding high offices in the administration in unfairly recording their names in a contemptible manner in the Gazetteers and Statistical Memoirs and Births and Deaths Registers. I may be allowed to submit that a resolution having the same substance though not the same text of this resolution was discussed on 4th August 1931 on the floor of this House, only summarily but not satisfactorily. The unsympathetic attitude then taken up by the Government and the discourteous reply given by them created unrest in my community. It is true that there is a Government Order No. 1955, Law (General), dated 19th November 1921, regarding my caste title 'Achari.' But this Government Order is vague, inadequate and unsatisfactory. Taking advantage of the wording of this Government Order, the karnams of the northern districts and the monigars of the southern districts are recording the name of my community as Kammalan, Kamasalin and Thattan with the suffix "Asari" against the names of the members thereof in the Births and Deaths Registers on the plea that they have done according to what they say and how they pronounced. I have received letters from the members of my community in various parts of the Presidency stating that even though they give out their community's name and pronounce their caste title correctly they are being wrongly entered and spelt. This wanton insult is entirely due to the longstanding animosities between this community and other communities in the Hindu fold. When it is the elementary right of every citizen to have the freedom of having any word for his community's name and any caste title, it is not known what right the karnams and the monigars have to so wrongly enter in the Births and Deaths Registers and thus offer an insult to my community.

" Then, Sir, I condemn also the inhuman, barbarous and outrageous conduct of the said officers and some authorities of the Revenue Department for not addressing the members of my community with the general honorific prefix of 'M.R.Ry.' in their communications to them requiring them to furnish information regarding births, deaths, etc., and thus wounding their feelings. It is not out of place to mention here the desire of my community that the honorific prefix 'Brahma Sree' should be substituted for "M.R.Ry." when addressing them according to the prevailing custom among them. I urge this on the sanction of

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the community given in resolutions passed at various Conferences convened for the same.

“ Now, Sir, with your permission, I read the following extracts which speak for themselves as to how long the members of my community have been constitutionally agitating for the demand embodied in this motion and since how long the bureaucratic officers have been pursuing inequitable methods neglecting to comply with this simple request and thus creating discontent among the members of my community.

“ The following appears in the Census of India, 1871, Vol. I, Madras Presidency Report, at page 151:—

‘ In the south all the members of the Kammalar or artisan castes wear the sacred thread and many of them call themselves “ Viswa Brahmans ” . . . and some of them style themselves “ Achari ” or “ religious teacher ” (Sakaladhikari).’

“ In the Census of India, 1881, Berar Report, at pages 166 and 167, the following is found:—

‘ In the Mackenzie Mss. however there is an account of the marriage of a Sonar youth to the daughter of a Brahman poet in the Tailanga country. . . . The Sonars have religious teachers of their own caste, the Acharis of the Peninsula and the Sonar Brahmans of the Deccan, and they are said to have claimed and vindicated their right against the Brahmans to perform their own marriage ceremonies.’

“ In the Census of India, 1891, Volume XIII, Madras, Part 1, Report, at page 280, it is stated as follows:—

‘ Kammalan.—Inscriptions show that as late as the year 1030 A.D. the Kammalars were treated as a very inferior caste for they, like the Pariayans, Pallans, etc., were confined to a particular part or cheri of the village site (vide South Indian Inscriptions) . . . Their usual title is Achari and some call themselves Pattan (Pandit) which is an equivalent of the Brahman Bhatta.’

“ In the Census of India, 1901, Volume VIII, Berar, Part 1, Report, at page 175, I find:—

‘ The case of Lohars or blacksmiths is somewhat different, though for them also a claim has been put forward to rank with Brahmans. Some of them call themselves Twasta Brahmans but nobody else appears to recognize their position as superior to Kumbis. So I place them below the latter.’

“ In the Census of India, 1901, Volume XV, Madras, Part I, Report, at page 158, the following may be noticed:—

‘ They usually call themselves Viswa Brahmans.’

“ The Census of India, 1901, Volume XXV, Rajputana, Part 1, Report, has the following at page 163:—

‘ Sunar.—Most of them claim to be twice-born and some wear the sacred thread but their claim is not generally recognized and they have been classed among the high order of Sudras. Their origin is obscure and they appear to be of mixed descent.’

“ In the Census of India, 1901, Volume XXVI, Travancore, Part 1, Report, the following appears at page 274:—

‘ At Trikkariyar in Muvattapuzha taluk where it is said Parasurama was last seen by mortal eye, the writer was interested to see Kammalars having the identical dress and jewellery of Tamil Brahmans of the Smarta persuasion.’

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“ The Census of India, 1911, Volume VII, Bombay, Part 1, Report, contains the following passage at page 302:—

‘ Sonar.—Before and during the time of Peshwas they were not allowed to wear the sacred thread and they were forbidden to hold their marriages publicly as it was unlucky to see a Sonar bridegroom. Sonar bridegrooms were not allowed to use the State umbrella or to ride in a palanquin and had to be married at night and in remote spots. In Kanara this dislike for the Sonars was carried so far, that orthodox and superstitious persons would not even utter the word Sonar at night and did their best to avoid the sound of their implements at the time of offering prayers and worshipping the Gods. Even up to this day in Kanara members of even lowest castes will not eat their meals at the house of a Sonar or sleep under his roof.’

“ The Census of India, 1911, Volume XVI, Baroda, Part 1, Report, reports at page 248:—

‘ Sompura Salaf (Stone workers) and Sompura Brahmans were originally of one caste. Those who took to stone work were looked upon as degraded by those who acted as priests and brought about a division.’

“ The Census of India, 1911, Volume XXIII, Travancore, Part 1, Report, says at page 269:—

‘ Kammala.—In connexion with the census, memorials were received on behalf of the Kammala caste that they should be shown in the Census Schedules as Viswa Brahmans.’

“ In the Census of India, 1921, Volume VIII, Bombay Presidency, Part 1, General Report, at page vii, appendix, the following may be noted:—

‘ The Panchals claimed recognition . . . under the name, Viswa Brahmans. . . This is an old claim and recurs regularly at every census both in Bombay and Madras.’

“ In the Census of India, 1921, Pudukottai State Report, at page 105, the following appears:—

‘ Kammalans . . . have returned themselves as Viswa Brahmans.’

“ The Census of India, 1921, Volume XXI, Hyderabad State, Part 1, Report, speaks thus at page 253:—

‘ Sonar.—The Malvi Sunars take their name from Malwa, their original habitation and over that they were originally Brahmans and were degraded for adopting the goldsmith's profession.’

“ The Vizagapatam District Manual says at page 66:—

‘ During the reign of Chola Chakravarti, Kamsalies claimed to be equal to Brahmans. This offended the said sovereign and he ordered their destruction. Some only avoided death by taking shelter with people of “ Ozu ” caste. As an acknowledgment to these people many of the Kamasala people affix to their house name the term “ ozu ” as Kattozu, Lakkozu, Patozu, etc. Besides making gold and silver ornaments goldsmiths serve as Shroffs.’ (But the learned writer did not know that “ Ozu ” is the name of a Brahman sect in Northern India.)

“ North Arcot District Manual says at page 226:—

‘ Kammalans or Kamasalas.—The Brahmans and Kammalans appear from time immemorial to have been rivals. The former say that Viswakarma, the son of Brahma, from whom they assert that all Kammalas are descended was condemned to become a “ Chandala ” or outcaste and that his progeny are therefore the lowest of all.’

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“ ‘ People of India ’ by Dubois contains at page 6 :—

‘ The Brahmans however do not hold the highest rank in society undisputed. The Panchalas or five castes of artisans who have been already mentioned, obstinately refuse in several districts to acknowledge the superiority of the Brahmans.’

“ In ‘ the Original Inhabitants of Bharatvarsha or India ’ by Gustau Oppert the following appears at page 58 :—

‘ The five classes of artisans—the carpenters, goldsmiths, blacksmiths, braziers and masons were known in Southern India as Panchalar or Kammalar—regard themselves as the real Brahmans and as the descendants of the divine artificer Viswakarma and call themselves Viswa Brahmans. They assume the title of “ Acharya,” wear the holy thread.’

“ The same learned author published the following extract on page 59, footnote, from the judgment of Chittur Jillah Court, delivered by Mr. Joseph Darcre on 28th June 1820 :—

‘ That moreover, the plaintiffs are Deva or divine Brahmans (Viswa Brahmans) and that the defendants are Go or Cow Brahmans who were originally Sudras and by certain penance and ceremonies obtained Brahmanism . . .’

“ Again at page 61 the author remarks :—

‘ In 1843 a similar case was tried in Salem. . . A panchal, Ramalingachari for claiming certain rights had been insulted and severely beaten by some persons and his sacred thread had also been torn to pieces.’

“ The following is found in Races of the North Western Provinces of India, by Sir Henry Elliot, Volume 1, at page 329 :—

‘ Sonars of Bhangoan claim to be Thakurs (Pandits or Brahmans) from Kanaug which locality they profess to have left 1,500 or 1,600 years ago.’

“ Hindus Tribes and Castes as represented in Benares by Rev. M. A. Sherring contains at page 314 :—

‘ Sonar.—The Sonars are goldsmiths, silversmiths and jewellers. . . The Mahratta Sonar caste regards itself as allied to Brahmans.’

“ In Tribes and Castes of Central Provinces of India by Russell, Volume 1, the following appears at page 396 :—

‘ Claim to be Viswa Brahmans presumably in virtue of their descent from Viswakarma the celestial architect.’

“ The Cochin Tribes and Castes by Mr. L. K. Ananthakrishna Ayyar, Volume 1, contains the following at page 349 :—

‘ The Kammalars.—The inscriptions of 1013 A.D. show that at that time they had to live outside the villages in hamlets of their own like the Parayans and other low castes.’

“ The Mysore Tribes and Castes by the late Mr. H. V. Nanjundayya and Rao Bahadur L. K. Ananthakrishna Ayyar, Volume IV, says at page 469 :—

‘ Panchala.—Parayans and washermen are said not to accept food from this caste, probable reason being that the latter belong to left hand division of caste.’

“ In ‘ Hindu Castes and Sects ’ by Jogendra Nath Battachariyar, I find at page 245 :—

‘ In fact not even a Paria will take a drink of water from the hands of a Panchanam. Formerly the Panchanams were not allowed to wear shoes or to carry umbrellas with them or to ride in a palki even at the time of

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instead of "M.R.Ry." according to the prevailing custom except in cases where a desire in writing is definitely expressed otherwise.'

"Sir, though I gave notices of cut motions to demand No. XXVII. Miscellaneous Departments, Reserved, Gazetteers, and Statistical Memoirs in the budget of 1931-32 and to demand No. XXVIII. Miscellaneous Departments, Transferred, Provincial Statistics, Registration of Births and Deaths in the budget of 1932-33, they were not reached and as a result of the same I could not place before you, Sir, the deplorable humiliation and hardship to which the members of my community are being subjected by the other caste-Hindu officials who are holding high offices in the administration in unfairly recording their names in a contemptible manner in the Gazetteers and Statistical Memoirs and Births and Deaths Registers. I may be allowed to submit that a resolution having the same substance though not the same text of this resolution was discussed on 4th August 1931 on the floor of this House, only summarily but not satisfactorily. The unsympathetic attitude then taken up by the Government and the discourteous reply given by them created unrest in my community. It is true that there is a Government Order No. 1955, Law (General), dated 19th November 1921, regarding my caste title 'Achari.' But this Government Order is vague, inadequate and unsatisfactory. Taking advantage of the wording of this Government Order, the karnams of the northern districts and the monigars of the southern districts are recording the name of my community as Kammalan, Kamasalin and Thattan with the suffix "Asari" against the names of the members thereof in the Births and Deaths Registers on the plea that they have done according to what they say and how they pronounced. I have received letters from the members of my community in various parts of the Presidency stating that even though they give out their community's name and pronounce their caste title correctly they are being wrongly entered and spelt. This wanton insult is entirely due to the longstanding animosities between this community and other communities in the Hindu fold. When it is the elementary right of every citizen to have the freedom of having any word for his community's name and any caste title, it is not known what right the karnams and the monigars have to so wrongly enter in the Births and Deaths Registers and thus offer an insult to my community.

"Then, Sir, I condemn also the inhuman, barbarous and outrageous conduct of the said officers and some authorities of the Revenue Department for not addressing the members of my community with the general honorific prefix of 'M.R.Ry.' in their communications to them requiring them to furnish information regarding births, deaths, etc., and thus wounding their feelings. It is not out of place to mention here the desire of my community that the honorific prefix 'Brahma Sree' should be substituted for "M.R.Ry." when addressing them according to the prevailing custom among them. I urge this on the sanction of

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on behalf of the All-India Viswakarma Liberal Federation, as in my opinion these titles do not materially advance the interests of my community. But I have received letters not only from various parts of this Presidency but also from other parts in India protesting against calling the community as Viswakarmans instead of Viswa Brahmans. I am thus obliged to incorporate the wishes of the members of my community at large in the present resolution in the capacity of their spokesman.

“As I demanded in the recent budget discussions that my community should be included among the depressed classes for the purpose of education and services I may be misunderstood if I do not make my position clear. Taking into consideration the backwardness and the helpless state of my community the Venerable Pandit Kotturti Sarvacharya Maharishi Garu and Akoju Ramalingaswami Ayyavaralungaru of Vizagapatam belonging to the Prangnadu Sect urged for the inclusion of my community among the depressed classes fifty years ago in repudiation of the arguments advanced in the Chittoor dispute by the late Mr. Margasahayacharya. This view was resented by one Kosuri Papayya Dikshita, Masulipatam, belonging to the Desiya sect. But the then leaders of the community assembled at Rajahmundry and issued a manifesto, dated 23rd March 1878, supporting the former's view and arguments. In the paper read before the Sanmargabodhini Samaj of Rajahmundry, East Godavari district, in or about 1903 my revered father the late Brahma Sri Vividha Vidya Vinodhi Ganala Veerabhadriah Garu urged the Government to consider this community as a depressed one and help the same by some ameliorative work. The poet-philosopher His Holiness Jagadguru Bhagavan Potuluru Veera Brahmendra Swamulavaru in his famous song ‘Brahmanulitey seranu jesudanu Brahmagnanam thelu paraya?’ expressed a similar idea. I confess that I am unfit to sit in judgment over what these veteran leaders whose names are even to-day dear and near to every member of my community, had said. I have simply repeated in my speech what they had spoken. But my Friend Mr. Muniswami Pillai misunderstood that I am demanding a share in the political and franchise rights of the depressed classes, which I categorically deny. I do not want to claim anything which is set apart for the so called Adi-Hindus but what I urge for is that the Government should afford my community similar separate treatment. The name of my community is already included in the list of backward classes maintained by Government for purposes of communal representation in public services and for educational concessions along with the depressed classes. My request during the budget discussions was to delete the name of my community from the second part of the said list and include it under the first part of the same. This is but a trivial matter to Government if they do not propose to elevate Adi-Hindus and put other Hindu backward communities in their place. The same view was endorsed by the recent United Province depressed classes conference also.

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“Coming to the point I submit that my hon. Friend Mr. V. T. Arasu supported the idea of calling the excise peons hereafter by the name of excise constables in one of his last budget speeches, but was on a previous occasion opposed to the demand of my community in regard to its name and caste titles to its members and accused me that as a prominent member of the Self-respect movement I should have no glamour for these titles. But by way of personal explanation I may inform him that I never took part in the Self-respect movement but that I have taken some part in the Sanatanavarnasrama Dharma Conferences. I would also like to assure Mr. Yakub Hasan that if all other communities give up their communal titles like Ayyar, Ayyangar, Sastri, Pantulu, Chetti, Nayudu, Chowdari, Mudaliyar, Pillai, Moulana, Moulvi, Janab, Saheb Bahadur, etc., I would persuade the members of my community to give up theirs. But so long as they continue to use them, justice and fairplay would support the claim of my community for the use of the same. I regret to say that on a former occasion I was misunderstood by some hon. Members when I urged for the acceptance of the use of ‘Pandit Maharaj’ by a section of my community members. The appellation does not mean ‘Maharajah’ which is generally used by the aristocracy but is only equal to the ordinary term Garu a general plural form, and the same is used by Viswa Brahmana Silpis and Brahman Sanyasins. I have not however included the same in the present resolution so as not to offend against the sentiment of those who read a different meaning into the same.

“Lastly, I wish to say a word or two in regard to the honorific prefix of ‘Brahma Sri.’ This is not a term of great respect but is only an equivalent to ‘Tiruvalar’ in Tamil and does not carry with it more respect than the term ‘Swami’ which is prefixed to the name of my friend, Mr. Sahajanandam, a leader of the Adi-Dravida community. My community has no objection to the use of ‘Brahma Sri’ by the members of any other community. For instance, none has taken objection to the use of the said term against the name of his father, by Mr. Umar Alisha of Pithapur, East Godavari district, a Muhammadan and a renowned Telugu poet of the modern times, and also a member of the Andhra University Senate in all his poetical works some of which are prescribed as text-books for the University courses of study. Such being the case, I wonder what objection there is for the Government to substitute ‘Brahma Sri’ for ‘M.R.Ry.’ in their communications to the members of my community in consonance with the prevailing custom among them. There is a precedent in this respect where the Oriyas were permitted to have the honorific prefix of Sriman and the suffix of Mahasayo added to their names.

“Again, Sir, the word Viswa Brahman is only a Sanskrit term for the words Kammalan, Kamasalin, Thattan and their respective subdivisions. As the Government have now adopted the Sanskrit form

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of Adi-Dravida for Parayan, etc., and Arundhateya for Madiga, etc., it is but proper for them to extend the same courtesy to my community also. I understand that persons of my community holding appointments under Government have classified themselves as non-Brahmans in the civil lists. Further, the late lamented Mr. C. W. E. Cotton, Chief Secretary to Government, said that my community would be treated as a non-Brahman class for purposes of service in a communication to a member of my community in the West Godavari district. Under these circumstances, the hon. the Member for Revenue may not be carried away by the expression 'Viswa Brahman' and say that therefore my community desires to join the Brahmanfold in respect of appointments, for, the word non-Brahman also contains the same expression. As it is the elementary right of every citizen of a civilized Government to call himself in any manner he likes, I urge that what I request for may be granted as a special favour since it is the birth-right of my community. In his reply to my question No. 681 on the general use of the suffix of Acharyulu Garu by the members of my community, the hon. the Member for Revenue observed on the 26th January 1932 that the question was considered in 1914 but it was finally decided that no change was called for, and that the question was not further considered by Government since the 4th August 1931 when a resolution on the subject was moved and lost in the Council. By conceding this my request, it is not known how the Government will lose their prestige.

"I narrated to you, Sir, as shortly as possible, the history of this struggle by the members of my community and pray that hon. gentlemen of the House may judge my demand in these peculiar and special circumstances and render all possible help for the success of this resolution so as to safeguard the honour of my community as the same is a reasonable, fair and justifiable claim.

"It is hoped that at least Provincial Autonomy will be granted in the near future. In proof of the hope that the minorities will not be deprived of their rights in the future governance of the country, I am sure that every hon. Member of the House will support this resolution and help my community in its struggle for self-respect. A similar resolution brought forward by Mr. S. V. Gurumurti Acharyulu was recently adopted by the Mysore Representative Assembly and the Mysore Government accepted the same and issued orders accordingly. There can be nothing more unjust than the hon. Members in the Reserved half upholding G.O. No. 659, Home (Miscellaneous), dated the 26th May 1913, passed at the instance of Sir P. Sivaswami Ayyar influenced by the inimical feelings existing between the members of my community and those of the favoured class. I am glad to convey the gratitude of my community to the Ministry for their having substituted the word Viswa Brahman for Kammalan, Kamasalin and Thattan in the Educational Rules, but I am sorry to say that in the

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lists prepared by Government for services this has not been done till now. It is lamentable that the Government should not pay heed to the constitutional agitation of my community protesting against the invidious method of recording its name in Government records as Kammalan, Kamasalin and Thattan with the suffix of 'Asari' against the names of the members thereof, instead of Viswa Brahman and with the form of suffix of Acharyar Avargal and Acharyulu Garu according to the Tamil and Telugu distinctions, despite the fact that it is a very small affair.

"I am not asking for anything new in this resolution. The following may be noted from the annual report of the Archæological Department, Southern Circle, Madras, for 1920-21, at page 1932:—

'Mr. Krishna Sastri states that the name Acharlu (with the honorific plural termination) given to the sculptors in these records shows clearly the great veneration in which they were held at that time. The term Asari used to-day as an attributive of the artisan class is due to the defective Tamil pronunciation of the Sanskrit word Acharya. It shows that the 'dignity' of labour' was better appreciated in those early times than it is in India to-day.'

"As such it is a wonder how what is said to be a defective pronunciation in Tamil should be carried in English and other vernaculars and made a general appellation. Can any hon. Member say that such a word as Asari exists either in Telugu, Kanarese or Sanskrit?"

"G. S. Ghurye, PH.D. (Cantab), in his *Caste and Race in India* (1932), at page 167, says as follows:—

'One Brahman Member of the Government of Madras during Lord Pentland's tenure issued in order that the Viswakarmans—handicraftsmen—must not suffix the word 'Achari' to their names but they must use the word 'Asari.' The said association memorialized to the Governor, as the word 'Asari' carried some odium, which they described as a stab in the dark. Not being able to move the Government to cancel the order they sent a petition to the Secretary of State. (Vide the *Times of India*, Bombay, 25th October 1924.)'

"I would, in conclusion, request the hon. the Member for Revenue to be pleased to issue immediate instructions to the officers making entries in Government records that they should except in cases where a desire is definitely expressed in writing otherwise enter the name of my community as Viswa Brahmans, instead of Kammalan, Kamasalin, and Thattan with the suffix of Acharyar Avargal or Acharyulu Garu added to the names of the members thereof according to the Tamil and Telugu distinction and while addressing them, adopt the honorific prefix 'Brahma Sri' according to the prevailing custom among them instead of 'M.R.Ry.' and by doing so win the everlasting gratitude of a loyal and law-abiding section of His Majesty's subjects. As the previous resolution is considerably modified in this resolution I hope he will comply with the long-standing desire of my community.

"With these words I move this resolution for the acceptance of the House."

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12
noon.

Mr. V. P. NARAYANAN NAMBIYAR:—" Mr. President, Sir, I second the resolution which has been so ably moved by my hon. Friend Mr. Ramamurti. I have nothing more to add to the convincing arguments that have been advanced by Pandit Ramamurti."

Mr. DANIEL THOMAS:—" Mr. President, Sir, I have very great pleasure in supporting the resolution which has been so ably moved by my hon. Friend, Mr. Ramamurti. If ever a cause deserves success by reason of the indomitable perseverance of the protagonists of a measure, it is this and it deserves complete success. After all, in spite of the various difficulties and obstacles, in spite of the apathy, in spite of even ridicule, my hon. Friend, in season and out of season, has been pressing this resolution upon this Council. I believe, Sir, this resolution does not require any financial resources or expenditure on the part of the Government. Probably, the times are such when any resolution, which involves extra expenditure, would be strenuously opposed by the Government. But this resolution does not cost anything extra to Government, except probably some additional labour. These are days when people are given the respect that they claim. If a community by reason of its self-respect desires to be called or styled in a particular manner, I believe there should be no objection on the part of the others to accede to its request. I believe my hon. Friend, Mr. Ramamurti, in moving this resolution expressed the general wish of his community throughout the Province and that his representative character deserves our consideration and therefore we are bound to support the resolution so ably and so earnestly moved by my hon. Friend."

* Rao Bahadur C. NATESA MUDALIYAR:—" Mr. President, Sir, I congratulate my hon. Friend, Pandit Ganala Brahmasri Acharyulu Garu, for having so exhaustively and so clearly espoused the cause of his community. Sir, it is not a question of to-day. It is a question of 40 years and more. In fact, these Kammalans, Kamsalis and Thattans are the names of those people who are following certain avocations. The real social suffix for them is Acharyas. It is for that purpose, the Madras Corporation changed the word 'Asari' into 'Achariyar' long before, say even ten years ago. Even in this Council, in season and out of season, questions were put and answers were given and they were shelved most probably. When Mr. Muthumanikka Achari was here, it was he that moved the resolution that 'Asari' should be changed into 'Achari.' Then the Government agreed to consider the resolution; most probably they did not consider it afterwards. If it had been accepted, by this time they should have been called 'Achariyars.' Hindus are all worshippers of images made by them and when images are worshipped, the images' eyes should be opened by the Acharis. So, they claim superiority to Brahmans, call themselves as Viswa Brahmans. That is why they say, they are Achariyas. This struggle has been in existence for generations.

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"Now, Sir, this Legislative Council consists of all communities and we are concerned, especially with the backward communities. If one backward community wants to establish its right, we are bound to support it. I am not, in fact, for titles. But the hon. Mover argued that if all the communities that are having suffixes were to give up those titles, then surely Viswa Brahmans and others also would be prepared to give up their suffixes. In that view, I am very glad to support his resolution. Other communities also support this resolution. So, this resolution should be passed unanimously, even including the Government side. I am glad what others have not been able to achieve in this Council during the last 15 years, Pandit Ramamurti is achieving to-day."

* Rao Sahib N. SIVA RAJ:—"Mr. President, I have very great pleasure in supporting the resolution which has been so ably moved by my hon. Friend, Mr. Ramamurti. Sir, if what my hon. Friend, Dr. Natesa Mudaliyar, has stated is true, I believe that that community deserves every respect, as its profession is one which creates idols and therefore they are the greatest creators. I also associate myself with the feelings expressed by the hon. Mover and I support the resolution."

* The hon. Sir ARCHIBALD CAMPBELL:—"Mr. President, the hon. Mover of the resolution has undoubtedly been working for some years past for the benefit of his community. In the speech which he has made to-day he has made certain accusations against the Government, which are not justifiable. In the first place, he has accused me of being discourteous in the debate last year. That is a charge which I feel very much personally as I am always anxious to be courteous to the Members of this House. I have examined my speech on that occasion two or three times, but I must confess, I am unable to find any discourtesy in it. I pointed out in the first place that the first part of the resolution has already been complied with by the Government, as the Government issued orders in 1921 in accordance with the first part of the resolution. I pointed out further that the Government have ordered that where a person designates himself as belonging to a particular caste or community, that shall be recorded as his caste or community in the Government records.

"Then, Sir, further down in his speech, he accused the Government officials of inhuman, barbarous and outrageous conduct. I think Sir, the language is too strong to designate the conduct of Government officials in not using the honorific prefix of M.R.Ry. in certain cases.

"Now, Sir, coming to the resolution itself, I can only repeat what I stated on the last occasion, that the Government had already directed that the suffix 'Achari' should be used instead of 'Asari.' At first, I had no intention of dealing with the question at great length on this occasion, but as the hon. Mover of the resolution has stated that the Government Order of 1913, to which he took exception, was passed at

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the instance of Sir Sivaswami Ayyar, I have examined the papers connected with that Government Order and nowhere can I find the name of Sir Sivaswami Ayyar. The circumstances under which that order was passed were as follow: 'In 1909, the Government appointed a committee, with Dr. Thurston as President, and the Tamil and Telugu Translators to Government and the Assistant Archæological Superintendent for Epigraphy as members, to determine, as far as possible, the correct vernacular forms of Indian personal names, to represent that form in English in accordance with the system of transliteration prescribed by the Government of India and to arrange the English names thus translated in an index form. Mr. Thurston had retired from service before the committee could sit and Mr. Moscardi was appointed in his stead as chairman of the committee. That committee reported in 1910 and in the course of their report, they stated: "As the name Achari is used by Vaishnava Brahmans and also by artisans as a generic name, we have found it convenient to spell it differently in the two cases. We have retained the Sanskrit form 'Achari' for the Brahman name and used the Tamil form 'Asari' for the names of non-Brahmans." The list, as finally approved by the Government, was issued in G.O. No. 659, Public Department, dated 26th May 1913, to which the hon. Member has referred and which he considers erroneously was passed at the instance of Sir Sivaswami Ayyar.

"I come now to the order of 1921. This order modifies the Government Order to which I have just referred and at the head of this Government Order of 1921, the Government Order of May 1913 is quoted, so as to make it perfectly clear that the Order of 1921 does modify the Order of 1913. This Order of 1921 I read to the House in August last year and with your permission, Sir, I will read it again:

'At some conference held by the Viswakarma community of South India, resolutions were passed requesting the Government to issue instructions directing the use of the suffix of 'Achari' instead of 'Asari' after the names of persons belonging to their community. A resolution was also moved in the Legislative Council at its sitting on the 14th October 1921 on the subject, and an assurance was given that if in communications to Government any person subscribed his name with a particular spelling the Government would address him in the same spelling. In accordance with the undertaking given at the Council, the Government desire that if any person in addressing the Government or any of their officers designates himself or spells his name in a particular way, he should in any communications to him be addressed by the same designation and spelling. To this extent, the orders in G.O. No. 659, Public, dated 26th May 1913, will be modified.'

"I submit, Sir, it is hardly possible to make the Government Order any clearer than that. It shows clearly that the Order of 1913 to which the hon. the Mover takes objection was modified in 1921. That the Order was so understood at the time is confirmed by the statement of my hon. Friend, Dr. Natesa Mudaliyar, that the Corporation had changed the word 'Asari' into 'Achari' some ten years ago. So, Sir, I submit that the first part of the resolution has already been complied with.

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“ Then, Sir, as regards the second part of the resolution relating to the use of honorific prefix ‘ Brahmasri,’ it is rather difficult for the Government to go further than they have already done. If we accept this resolution, we may have similar requests from a large number of other sects. At present, we have laid down how Europeans, Hindus and Muhammadans are to be addressed and there are three principal methods of addressing persons of these communities.

“ And as regards the Hindus, it is usual unless the addressee is entitled to a higher title such as ‘ Raja ’ or ‘ Sir ’ to use the prefix ‘ Maharajaraja Sri ’ which, I believe is regarded as an honourable prefix. So, Sir, I am afraid I cannot accept the whole of the resolution as it stands. But I trust I have made it clear that a large part of the hon. Mover’s speech was based upon a misapprehension. If, in any case, the Orders of 1921 are not carried out, I shall be very glad if the hon. Member would draw my attention to it or will inform the district officials concerned who will enquire into the matter and see that the Order is carried out.” 12-15
p.m.

* Mr. YAKUB HASAN:—“ Mr. President, Sir, the hon. Sir Archibald Campbell stated that the first part of the resolution has been complied with by the Government, but I do not think it has been fully complied with. He said that when any person addresses Government, they would adopt in their reply the spelling adopted by that person. But that is not what is wanted. They must adopt one uniform spelling for the community. I do not see what is the difficulty for the Government to accept it, and in every case to use the word ‘ Achari ’ irrespective of the fact whether the person who addresses them uses the word ‘ Achari ’ or ‘ Asari.’ If the Government have occasion to address a man from whom they received no communication, what will be the title they will adopt? Will they put a question to him as to whether he wants to be addressed as ‘ Achari ’ or ‘ Asari ’ and address him accordingly? It is I think not at all good form to use two words for the same community, sometimes calling the persons ‘ Achari ’ and sometimes ‘ Asari.’ As for the suffixes, I think the Government can accept them. I do not see any difficulty whatever why the Government should not accept this resolution in full.”

The resolution was then put and carried.

(3) APPOINTMENT OF A COMMITTEE TO ENQUIRE INTO THE ALLEGED ATROCITIES COMMITTED ON THE DEPRESSED CLASSES OF THE RAMNAD DISTRICT.

* Rao Sahib V. I. MUNISWAMI PILLAI:—“ Mr. President, Sir, under Standing Order No. 55 (3) I request permission to move the resolution standing in the name of Swami A. S. Sahajanandam.”

The permission was granted by the House.